

A  
Modest Inquiry  
INTO THE  
MEANING  
OF THE  
Revelations.  
IN A  
LETTER  
To All Such as Wait for the  
Kingdom of Christ.

*Ribble. N. T. Revd. A. R. A. M.*

By a LOVER of the Second Coming of our  
LORD JESUS, and of the Blessed  
Myllenium.

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LONDON, Printed in the Year, 1688.

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А  
Чтвртъ скъбом.

ант оти

Слънчевъ

ант чо

Слънчевъ



Я БЛЪГИЛИ

отъ Симеонъ Чешки

и съдътъ на младите

Българскиятъ музей

отъ Симеонъ Чешки

THE  
P R E F A C E  
By Another Hand.

To the Sober and Conscientious Reader.

Reader,

**I**T is Asserted (by Our Lord,) That in the Last Days such Troubles will be, as the like from the Beginning Never was; and consequently, the greatest Tryals, and strangest Revolutions; and how near this said Time is, alas! very few imagine, &c. Also, it's to be believ'd, That it is (as of Old) from the Spirit of Christ, that much of Himself, and His Kingdom, is held and wrapt up in a few Words, and little Room, as Mighty Works of His have been, and will be, done in a Little Time, for most Wise Ends, best known to Himself. But whoever Thou art, or whatever Sect, Party, or Opinion of, if thou art (by the Good Hand of Providence) so favour'd, as to have the Perusal of This Divine EPISTLE, (the Author of which, whom in Christ is, and will be much Honour'd, be not unduly Solicitous about; But) be heartily Imploring the God of all Grace, (for his most blessed Eye-salve) to Enlighten thine Eyes, to see the Great

## The P R E F A C E.

Things contain'd herein, and open thy Heart to us.  
ceasre the Glorious Truths and Wimess of these Last  
Days; and so enable Thee to live accordingly, and be  
upon thy Watch, &c. ready to follow the Lamb  
Faithfully to Death, &c. And not be under that most  
sore Judgment, viz. in Seeing you shall not see, &c.  
Nor as one of the Foolish Virgins, when the Bride-  
groom Cometh; whose Coming, certainly, draweth  
Nigh, &c. to the Manifestation of the Sons and  
Daughters of God; from the many contrary Ones,  
and great Pretenders of this declining Age, whom  
Now are not known Each from Other; but, as yet,  
most confusedly mixt together (in the many several  
Assemblies or Parties) even as Tares amongst the  
Wheat, until the Harvest, &c. Matth. 13. 37, &c.  
And that the Lord is very Near, (and His Reapers,  
the Angels, to be sent abroad, also Near) His won-  
drous VWorks more and more Declares, &c. But, I  
say, Ponder well this said EPISTLE, and Read it  
over and over, (as need will be) and thou wilt have  
abundant Cause, as some have, to Magnifie, for ever,  
the exceeding Riches of wonderful Grace for it.  
Now casting this little Mite (as a small Seed) into  
the World, committing it to the All-wise God, and  
to Thy most serious Consideration; I Rest,

Thine to Serve,

L.

T H E

To All such as wait for the  
KINGDOM of our  
Dear LORD on Earth :

*Grace, Mercy, and Peace, be to all  
such.*

**F**A R be it from Me to undervalue any of our Protestant Writers, who have in Faithfulness endeavoured to Expound the Prophecies; Nor may I equal my self with them, in Learning, Wisdom, or Grace, being but a poor shaken Reed, a Sinful and Foolish Man: Yet observing in the Gospel, how God Revealed high Things to Babes, and to Illiterate and Mean Persons, (and that such as are chiefly concern'd in the Revelations are Redeem'd from Men, &c.) hath not left such a Foolish One as I am, without Hope, that the Spirit of God may shew Me also (having long delighted in such things) his Mind therein: And it is my earnest desire, to all such that are concern'd herein, that they lay by all Passions and Interest, and lovingly hearken to each other, and confer together about the Meaning of those precious Latter-Day's Prophecies, that we may (in a way of Truth and

and Righteousness only) endeavour to build up one another in our most *Holy Faith*; forbearing all bitter Invectives, and railing Accusations, as much unbecoming the *Gospel*; provoking one another to *Love* and good Works. Wherefore, in this small *Treatise*, I shall endeavour Brevity; and, in the First Place, lay down my Apprehensions concerning the scope of the *Revelations*, from the Fourth Chapter onwards; viz. That it is to declare such things, as are to be a little before the *Mysteriorum*, and that do especially concern the bringing-in of the *Kingdom*, ~~being the Preparers of the Way thereto~~, and the *Kingdom* it self: But the greater Part being preparatory thereto; and that also more especially relating to Two sorts of Persons, and One Place, viz. Such as are the Instruments in *God's Hand*, to carry on this *Work*; And such as are the Devils Instruments, to hinder this *Kingdom* as much as may be; and the *City* chiefly concern'd in these Affairs. And in this small Piece, I shall pitch upon these Three Parts, viz. The *Witnesse*, The *Witnesses*, And the *Beast*: And seeing it is plain, that the things concerning these Three, take up a good part of this *Prophecy*, and that they all Three are within one Spot of *Earth*, or in one *Land*, called so often by the name of *Earth* in this Book; I am induced to conclude, That both the *Time* for accomplishing, and the *Compass of Ground*, wherein these things shall be accomplished, are much shorter and narrower than hath been taken to be. And in order to make out such my Apprehensions, (viz. That this Book chiefly speaks of the *Kingdom of Christ* on Earth, or what relates thereto) I desire this may be considered:

- I. That in the very Beginning (*Chap. 4. &c.*) such a *Throne* is seen by *John*, surrounded with such Men as are undoubtedly to be *Rulers in the Kingdom of Christ* on *Earth*;

Earth; as by them is expressly said, (*Chap. 5. 10.*) having *Then* Crowns, and then made Kings and Priests; even, *Then*, when that Throne was set; which Throne was not the same that had been before, unless in *Types*, being expressly declared concerning those things he then saw, that they were to be *Hereafter*, (*Chap. 4. 2.*) Neither can we suppose those Men (*viz. Living Creatures and Elders*) to be the *Souls of Martyrs*, seeing we read not of them being seen by *John*, till the *Fifth Seal* was opened (*Chap. 6. 9.*) And therefore, what can that Throne be, but the Throne of our dear Lord, His Kingdom prepared in *Heaven*, and just ready to come down on *Earth*? Even as *that Bride*, the *Lambs Wife*, is so prepared first in *Heaven*, before she comes down on *Earth*; so as it may be said, *God Tabernacles with Men*; (*as, Chap. 21. 3.*) For after the *Lamb* had taken the *Book Sealed with Seven Seals*, out of his Hand that sat upon the *Throne*, and had opened them, His *Kingdom* comes to be manifested; the *Trumpets* and *Vials* being a fuller Manifestation of such things, or under them is a completing such things on *Earth*, as were before, by opening the *Seals* done in *Heaven*; For that always goes before, *viz.* the *Decree of the Watcher*, as is said concerning *Nebuchadnezzar*, (*Dan. 4. 13. &c.*) and as is said, *Heb. 8. 5.* These things are but *Examples and Shadows of Things in Heaven*; and so were Things under the Law, made after the *Pattern shewed Moles in the Mount*.

And *Secondly*, The *Time* for accomplishing these things, being expressed to be 1260. Days, not Years; the Spirit making plain difference betwixt a Day and a Year, in this Prophecy, (*Chap. 9. 15.*) and therefore we ought not to confound them; And besides, refers the

Meaning of that *Time* to another Expression in Dan. 4.16. &c. Where, by no Expositor, that Word, *Time*, is, or can be taken for a *Year of Days*, and those *Days* so many *Years*; and why therefore, when once explained otherways, should that Expression be taken otherwise here? But besides this, if it may otherwise appear, that those *Days* are not *Years*, being on all hands it is agreed, That in these *Numbers* a set and definite *Time* is intended, (as I verily believe) then it must be taken Literally. In order to clear up which, I desire this may be considered, *viz.* That from a *Time before*, to a *Time after* the 1260 *Days begin* and *end*, it is in Chap. 6. 11. and Chap. 12. 12. expressly called, a Little Season, and a Short Time; and all confess, That each of these *Times* goes before the 1260 *Days begin*. And it is as plain, that each of those *Times* end not, till after the *Seventh Trumpet* hath sounded; and if we consider what is said in the First, When can that be fulfilled, till after the Death of the *Witnesses*, and the Destruction spoken of under the *Vials*? (as in Chap. 19. 2.) Nor how That concerning the ending of *Satan's Time* be accomplished, till that be? (as in Chap. 20. 2, 3.) And doth not those Words (Rev. 10. 6.) expressly declare when his *Time* should cease, *viz.* in the days of the *Seventh Trumpet*? For it is very clear, that till then, &c. and after it hath begun, he is very Active; and in the *Beasts Time*, more Worshipped and Wondred after, and Rampant in the *Throne*, than ever. It tends much to a right understanding of this Book of the *Revelations*, to have those Three laid Particulars fully Revealed, *viz.* What is the true drift and design of the Spirit of God, to Reveal in this *Prophecy*? Whether, what concerns the World and the Church, from the *Time* of the Pen-man hereof, to the *End of the World*? or only such things as were to be done in the *Last Days*, a little before the *Second Coming*

*ing of Christ?* Which last Thing seems most clear to me; which also will be very manifest, if the Time, (*viz.* 42 Months, 1260 Days, &c.) be to be taken Literally; as, by All, the 1000 Years are, &c. Which is the Second Thing of great Moment, to have a right understanding of.

And then also the Third Thing (*viz. Space of Ground*) will necessarily follow to be much less, than hath been apprehended: In which, the *Witnesses*, and the *Beast* will be found; and those things relating to Them, and the *Whose*, be Transacted in; both which seems to me most clear. And in this, (*viz. Shortness of Time, &c.*) I agree with the Antient Fathers; and, in particular, with *Jerome*, who says, That all the Ecclesiastick Writers delivers this for a True Exposition of *Daniel* the 7th. of the *Little Horn*, *viz.* *Quod in consummatione Mundi, quando Regnum Romanorum est destruendum, decem futuri sint Reges, qui orbem Romanum inter se dividant, & undecimum Surrectum esse, Regem parvulum, qui Tres Reges de Decem Regibus superaturus sit, in quo totus Satanus habitaturus sit Corporaliter.* Which *Little Horn* is, by All, confess to be the same with the *Beast*; and he to arise in the *End of the World*, and the *Fourth Monarchy*, and to be a *Little King*, &c.

III.

In the next place, It may be useful to examine, what *Time* those Words refers to, (*Rev. 17. 10.*) *viz.* *Five are fallen;* whether to that *Time*, when St. *John* saw that Vision, (as is generally understood) or rather to that *Time* of the *Whores Judgment* being come, her Cup being then full, when thole things spoken by the *Angel* concerning her, as past, were actually done? For other things are spoken by the same *Angel*, as in the *Preter-perfect*

perfect and Present Tense ; which must as well refer to that Time, viz. Five are fallen, as that Place doth, (Ver. 17.) For God hath put it into their Hearts ; and, Ver. 18. Is that great City which Reigneth, &c. Neither of which could be in John's Time ; those Ten Kings (as is by all acknowledged) not having a Being, till of some Hundred Years after : Besides, it seems to such as are not biased, very plain, That that Whore did sit upon all the Seven Heads, either as a Woman, or a Whore ; and that Head which John saw her then sit on, was the Sixth Head ; he not having so much the Prospect of her in her Infancy, and middle Age, as in her latter End, when she was Mother of Harlots, Drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jesus.

And the Woman sits on all the Seven Heads, as well as on all the Seven Mountains : All which, well considered, have induced some, with me, to believe, it is a wresting of the Sense, to lean so hard on these Words, Five are fallen, to be fulfilled in John's Time ; and that the Sixth Head of this Beast, must needs be in his Time.

It may also be requisite to consider that Sense, which is put upon the 12 Chapter, viz. upon the Word Heaven, and that Word, Red-Dragon, &c. For the right Notion of some Words in this Book, greatly helps to a true opening of the Prophecy ; and, *e contra*, a mistake therein, leads us far astray ; as in Experience we may see : Now, this is clear, the Woman and Red-Dragon are in the same Place, viz. same Heaven : Therefore, who-ever gives such a Sense of that Word Heaven, as doth not square to the Womans being there, as well as the Dragon, and Dragon as well as the Woman, is not right. But, can this Sense, of the Woman being the Church, and Heaven being

being the *Pagan Throne*, square together? And truly, it hath been no small matter of Wonder to me, to see Good and Learned Men make the *Red-Dragon* to be any other, than what so expressly he is said to be, *Ver. 9.* and *Chap. 20. 2.* And no where, in all this Book, the least occasion given for any other Sense of this Word, that I can learn. So that, I see no other Notion of these Words can better square with this *Prophecy*, than to understand by the *Woman*, such an one in the Letter; by *Heaven*, the Assembly of the Saints or Church; by *Dragon*, the *Devil*; by *Man-child*, some one *Eminent Person*; it is very likely, one of the *Living Creatures*, or one of the *Witnesses*. These things Premised, desiring no Man may lean upon what is here said, any further than it carrieth its own Evidence from the Scriptures; I proceed to speak of the *Witnesses, Beast, and Whore*: And in the first Place, as to the *Witnesses*.

### §. I. *The Witnesses.*

I.  
Witnesses.

The Reasons of what is said of them. **I** Take them to be two Men, yet to appear, as having Power given them to *Prophecy*; and that in some *Protestant Land*; and after that *Time* assigned to them in the Scripture, (*viz.* 1260 Days) literally taken, they shall be *Killed*, and their Bodies lye *Dead* in some Part of the *Chief City* of that *Land*, for but *Three Days and an half*, and after rise again, &c. as related: In which, there are these Four things to be considered; their *Number, Time, Place, and Death*; and each of these have a mutual dependance upon each other. For, if they be but Two, their *Time* cannot be 1260 Years: And if the Place where they lie *Dead*, be but one *Street*, of one *City*, that *Death* must be *Natural*, and *Resurrection* as that of our *Lord*: And on the contrary, if their *Death* be

be Natural, all the rest will follow : So that, prove or disprove One, and it much tends to shake or confirm the Whole.

The *Reasons* of my aforesaid Apprehensions, are these, *viz.*

I.  
Reason. The Scripture expressly declares so much concerning them, (except as to Place, *viz.* Protestant Land) and nowhere (that I know of) called a *Mystery*, or explained otherwise than as expressl; as at least, some *Mysteries* in the *Revelations* are, if not all: Wherefore, I would not venture to add or take from the Letter or Meaning, without the same Book allow it. As to the *Place*, *viz.* some Protestant Land, I take it to be such, because I judge them most to resemble *Jerusalem*, and the *Two Tribes*, as the most eminent for Profession, of any in the Christian World; and because of the Characters of that *City*, where their Dead Bodies lye, being more appropriated to *Jerusalem*, and the *Two Tribes*, than *Samaria*, and the *Ten Tribes*: And if (as all consent) those *Witnesses* must Prophecy among the *Gentile-Christians*, it seems most like, they will appear amongst the best Reformed; yet such as Judgment must first begin with, even Those that are reckoned as the House of God; *For a Prophet cannot Dye out of Jerusalem*, saith our Saviour; and why not true in such as Succeed them?

II.  
Reason. The Types of the two *Witnesses* are *Two single Persons*; and I know no ground in Scripture, to deny that the Person Typified is single, as well as the Type, seeing the Scripture is so expressl; concerning them in both Places: And besides, these are Representers of *Christ*, the true and faithful *Witness*, who seem to be made confor-  
mable

mable to Him in an eminent manner; and why not in their *Time of Prophecy*, and manner of *Death* and *Resurrection*, so far as is exprest?

It is clear, The *Woman* flies into the *Wilderness*, when the *Devil* is cast unto the *Earth*, Rev. 12. ver. 13, 14, 15. III.  
Reason. And it is as clear, That then the *Devil* hath but a short *Time*, Ver. 12. So that, in the express Words of *Scripture*, the *Time*, *Times*, and *Half a Time*, is reckoned but a *Short Time*; being (as it is very probable) yet shorter, than the *Devil's Time* then is: Now, if by a *short Time*, we must suppose, at least, *One Thousand Two Hundred and Sixty Years*, What must we reckon to that short space the *Seventh Head* is to continue? (Chap. 17. ver. 10.) Besides, (by all the Expositors that I know of) that very Expression of *Time*, *Times*, &c. in *Daniel*, is taken for no more than *Three Years, and an half*; and what ground is there to take it for more, in this Place? For generally all those Numbers are reckoned alike.

The *Scripture* doth not in (Chap. 11.) call any *Witnesses*, but such as *Prophecy One Thousand Two Hundred and Sixty Days*, do such things as are there said to be done, and in the end of that *Time*, are *Killed*, &c. Which cannot be said of most, if those *Days* be taken for *Years*: For the end of the *Witnesses's Prophecy*, is the end of *One Thousand Two Hundred and Sixty Days*; and we have no ground to say, They shall be *Killed* till then: And it is clear, they must be *Killed* then, &c. And if the *Time* of their *Prophecy* be taken in the Letter, the *Time* of their lying *Dead* must be taken so likewise; and then their *Death* cannot easily be supposed any other than *Natural*; and then *One spot of Ground in that City*, must needs be the *Place*: And then it will follow, as to their *Number* IV.  
Reason.

also, that it should be taken in the Letter: And indeed, to me it did never seem probable, that the *Witnesses* could Dye *Spiritually*, ( seeing that *Serpent* was to bruise their *Heel*; and they are reckoned amongst the *Overcomers*) nor *Politically*, ( seeing, in that Sense, they never was alive, nor will be, till the *Kingdom* be given to the *Saints*;) therefore, I understand not, how they should dye any other *Death*, than that of the *Body*.

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## §. II. *The BEAST.*

*II.*  
*The Beast* **T**HE Second Thing to be considered, is, the *Beast*, spoken of in the 13, 17, and 19. *Chapters* of the *Revelations*, &c. And I, with Others, take them in those *Chapters*, and 14, 15, and 16. *Chapters* also, to intend principally the *Same*; only in this We differ: I do apprehend the *First Beast* (*Chap. 13.*) meaning the *Seventh* or *Eighth Head* of that *Beast* (*Chap. 17.*) to be a *Single Person*, the same with that (*Chap. 16. 13.* and *Chap. 19. ver. 19. and 20.*) And I take also the *Second Beast* (*Chap. 13. ver. 11.*) to be *Another Man*, the same with the *False Prophet*, mentioned *Chap. 16.* and *Chap. 19.* And as to the *Beast*, he is such a One as follows *Seven Kings* in one *Nation*, or that rules Successively over *One City*, having the *Names of Blasphemy* on them: One of which is to be *Killed* by a *Sword* and that *Wound Healed again*, by what succeeds; and begins after the *Witnesses*, because he continues after them, ( having but *Forty Two Months*; literally taken, to continue); in which *Time* he is much wondered after, prevails much over the *Saints* and others; makes All that *Buy and Sell*, to take a *Mark* in their *Right Hand* or *Fore-*

*Forehead; Kills the Witnesses;* is taken at the *Battle of Armageddon*, and cast alive into the *Lake*, which burneth with *Fire and Brimstone*: The above-said Description being what is express in the *Scriptures*; I shall not need to insist on any part thereof, but such as is in Controversie, or otherwise determined by most; which may be comprized in these Two Things, *viz.* *His continuance*, and *His* being a *Single Person*; not a *Succeſſion of Persons*, or a *Government*, taken only as an *Eus Rationis*. My Grounds for the *Forty Two Months* being taken in the *Letter*, may serve also to prove him a *Single Person*, &c. and are these, *viz.* Besides what is said concerning the *Time of the Witnesses Prophecy*, (for, prove One, and prove All) being generally confess to *Synchronize*; and Reasons of as There the *Time of the Dragon's* being on *Earth*, is expressly called a *short Season*, which includes the *Time of the Beast*; I say, besides those aforesaid Reasons, I shall add these, *viz.*

I.  
It is not probable, That ever there was any *Gover-*  
*ment*, since *Christ's Time*, of that continuance, *viz.* *One Thousand Two Hundred and Sixty Years*, as that no *Man* could *Buy or Sell* therein, without *Eternal Damnation*: For it is expressly said, *That without a Mark, &c. none could Buy or Sell*; and that *All were compelled to receive it*, *Chap. 13. 16, 17.* And *Chap. 14. 9, 10, &c.* it is as express, that, *If any Man do Worship the Beast, or his Image, &c. he must be Tormented for ever, &c.* And can we judge *All the Emperours and Popes*, in that *Time*, are *Damned*, or the *People under Them*?

II.  
It seems probable, That the *Beast* (*viz.* that is chiefly spoken of in these *Chapters*) ariseth not till after *Babylon is Fallen*: For, after that *Angel* (*Chap. 14. ver. 8.*) had declared

declared its *Fall*; Another follows, (*Ver. 9, &c.*) to warn the World *against receiving the Mark*; which cannot be supposed, but must go before the *Sin*, and therefore before the *Beast* impose it. And by the 2. *Theff.* 2. ver. 3. it is clear, *That there must first be a Falling away, and then the Man of Sin be Revealed, that Son of Perdition, &c.* Who seems to be that very *Same*, who (*Rev. 17. ver. 11.*) is said to go into *Perdition*; which *Falling away*, must be taken for some peculiar and remarkable *One*; and, most likely of such a *City*, where, it is certain, the *Beast* will be: For that *Falling away*, or *Fallen, fallen*, (*Chap. 14. 8.*) I suppose, is the very *Same* with That, *Chap. 18. 2.* occasioned by that which the *Ten Kings* (*Chap. 17. 16.*) do to *Her*; and not *Her utter Ruine*; which comes by a more immediate *Hand of God*, (*mentioned Chap. 18. ver. 8, &c.*) from *Heaven*; and rather *Saints*, as *Instruments*, (*as Ver. 6. seems to import*) than by such as make *War with the Lamb*, (*Chap. 17. ver. 14.*) as the *Ten Horns* shall do, who are *Instruments* of executing the first *Judgment* on *Her*: After which, that Cry, *Chap. 18. ver. 4. The People of God are bid to come out of Her*; which could not be, if that had been *Her Final Ruine*, viz. Such as to be found no more at all, as is express concerning that, in the 18. Chapter, ver. 21. Therefore, I conclude, *That seeing that great City, Babylon, must Fall by such Instruments as are prepared thereto, under the Sixth Head of the Beast, by God's putting it Then into their Hearts so to do*, (*Chap. 17. ver. 17.*) before the Eighth (viz. the *Beast* so much spoken of) *be Revealed*; which never was, by any Expositor, reckoned as yet *Accomplished*; that I know of; therefore the *Beast*, is yet to *Appear*: And consequently, the *Time* of his Continuance cannot be supposed to be *One Thousand Two Hundred and Sixty Years, yet to come*; and if not so many *Years*, then, of necessity,

it must be *Forty Two Months* in the *Letter*; it being clear, it is a certain Limited Time prefixed to thee things. Let me add this further, (as a Third Reason) *viz.*

That in *2 Thess. 2*. That while the *Mystery of Iniquity* works, as it did *Then*, and in many *Antichrists*, as in *John's Time*, which he calls the *Spirit of Antichrist*, and is not revealed in the *Man of Sin*; which is to be in the *last of the last Times*, and likewise near the *Coming of Christ*; which, in the *Beast* and *False Prophet*, is figured out by *Jannes and Jambres*, *2 Tim. 3.* ver. 8. who will *resist the Witnesses*, of whom *Moses* and *Aaron* might be *Types*: We may conclude, the *Beast* is not yet *Come*; and therefore, his Duration (after thus come) very unlikely to be *One Thousand Two Hundred and Sixty Years*. But that I may (if the *Lord* please) speak more distinctly, I shall lay down this *Position*, *viz.*

III.

That the whole *Prophecy*, from *Chap. 4.* to the *End*, is ~~a Post-~~ of such things as were to be *Hereafter*; as the Beginning of *Chap. 4. 1.* declares: Therefore, what ever Interpretation interferes with That, it is not to be *received*; *viz.* of any thing so seen by *John*, as *done*; or, as in that order as he saw it, to have been *Accomplished* before that *Vision*: I say, what ever such a Sense any one gives of this *Book*, it is to be rejected, as clear contrary to the express *Letter* of the *Word*: Which, as it's owned for a Truth, by many Expositors; so, if well heeded, will take off divers Senses, which are put upon some Places in this Book. In which Book, we find a most excellent Harmony, in laying down the very Root of each *Power*, *viz.* That of *Christ*, and that of the *Devil*, who is *Antichrist*, as they work in *Spirit*, in *Heaven*, and on *Earth*,

*Earth, being the same in kind all along; but each Power grows up to a fuller Manifestation, till at length both the Children of God, and of Perdition, shall come forth so visibly here on Earth, in the Witnesses, Beast, and False Prophet, as to leave all Inexcusable, that refuse the Good, and chuse the Evil; so that, as Christ said, There is nothing hid, but shall be made Manifest.* Now, it is plain, That Antichrist was in being in the Apostles Time, and did then Work; but it was in a Mystery; and it was then opposed by the Spirit of Christ, in the Apostles and Saints. And it is the self-same Spirit of both kinds, that hath all along been working in each, from that Time to This Day: And some have over-come the Evil One, even in its Mysterious Workings; of whom John speaks, 1 John 2. 13, 14. and Christ makes Promises to, Rev. 2. Chap. and Chap. 3. being the very same, which shall be more visibly fulfilled to Some, even in this Life. So that, there is, in this Book, Comfort to the Saints, who over-come in every Age, even to such as discern Antichrist in Spirit, whil'st he Works in a Mystery, and overcome him There: Though with the Flesh they serve the Law of Sin; yet they shall inherit those very Promises, which, in their Season, are to be fulfilled to such as obtain the Redemption of their Bodies, and are delivered from Bondage, and enjoy the Liberty of the Sons of God; which Time is chiefly pointed at, in this Book of the Revelations, from Chap. 4. &c. For that Overcoming, mentioned Chap. 2. and Chap. 3. is not the Same, as that Chap. 12. 11. neither is the Battle the Same, that every Christian Fighteth: For surely, that which is there Recorded, was a Thing to come; it had not yet been; and no doubt, but there is a peculiar Blessing to such as have Part therein: For then begins the Kingdom of Christ, expressly so declared, Ver. 10. For now is come the Kingdom of God, &c. being what we tan.

Pray

Pray for in that Petition, *Thy Kingdom come*, which was not *Come before*; else what need that Word *Now* be said. Neither is this the same *Victory over the Devil*, as that *Chap. 15. 2.* being a further Manifestation of the Power of God, over the *Dragon*, even in such as are his highest *Instruments*.

The first *Battle*, and *Victory*, concerns every Private Christian, in all Ages, since Christ's Time; and it is a *Fight Battle.* within, in his own *Spirit*, with the *Devil* there, and in his *Efleſh*; and a *Victory* There brings forth the *Kingdom of God* within us, and is a needful Preparative to the *Second* and *Third Battle*: But in this *First Victory*, all is not included of what is to be done in this World; as ſome (Ignorant of the *Scriptures*) have been apt to conclude: For, as certain as there is, and hath been ſuch a *Battle* in every true Christian, and ſome have overcome in *Spirit*, (the *Battle* and *Victory* being very Private, known only to God, and their own *Souls*;) I.

So, as certainly must there be another *Battle in Heaven*; II. in which the *Dragon*, with ſeveral of his *Minifters*, amongſt *Battle.* ſuch as are called Christians and Profeffors, ſhall discover his *Malice* againſt ſome particular Persons, because they are appointed to be *Inſtruments* to bring forth the *Kingdom* of our dear *Lord*; being (*Rev. 12.*) called by the Name of a *Woman*, and a *Man-child*, and the *Angels of Michael*. And this *War* is not managed ſo privately as the *First*; but by Two *Companies*, in and amongſt *Profeffors*, in a more visible way. The Weapons of *Michael's Angels*, in this Warfare, being, as is exprefte *Rev. 12. ver. 11.* Of which, that which appeared, was their owning ſuch *Persons*, and ſuch a *Truth*, as was then oppoſed to the *Death*, if called thereto, upon ſuch an account. This Second

*Second Battle*, I reckon, is now betwixt the Papists and Protestants; which the Issue will fully declare, by the Devils being cast out of Heaven, and the Beast's arising.

## III.

And this goes before the *Witnesses*, and the *Beast*, in whose *Time* is the *Third War*, being still more outward; the *Weapons* also of their *Warfare* being different: The *Second* being in *Word* more, as to the outward Part thereof; this in *Deed* also. For these *Witnesses* being cloathed with the *Mighty Power of God*, do vex their *Adversaries* where ever they turn towards *Them*, by plaguing *Them* in divers *Manners*; and in *Them* is the *Mystery of God* finished, viz. The *Militant State* of the *Church*; so far as a *Sack-cloth State*; That Promise made, Gen. 3.15. being compleated in them, Of the *Serpents bruising their Heel*, by killing their *Bodies*; That filling up the Measure of the *Sufferings*, which are behind, being the *Seed of that Woman*, (Chap. 12.) as *Christ* was the *Seed of the Virgin Mary*; concerning which, it is said, *There should be Enmity put betwixt Her Seed, and the Serpents Seed*, which here comes to be more fully manifested; they knowing these to be the *Heirs of the World*, more fully than those that Crucified our *Lord*, *Knew Him*: For it is said, *Had they Known, they would not have done it*: Yet, notwithstanding, His *Blood* fell heavy on them. And how much heavier ought it to fall on such, as Crucifie *Christ*, so manifestly seen in these his *Witnesses*? on whom he takes *Vengeance in the Vials*, and *Last and Fourth Battle*, the *Saints Fight*, viz.

## IV.

That of *Armageddon*; wherein they sufficiently break *A Victory* the *Seed of the Serpent's Head*, and his *Frogs Spawn* also. And it is very clear to Me, That none of the *Vials* (being the *Seven last Plagues*, in which is fill'd up the *Wrath*

of God) are poured out, till after the *Seventh Trumpet's Sounding*; each of those *Septenaries* succeeding in their order: First, All the *Seals*, then, All the *Seven Trumpets*; and lastly, All the *Vials*: Not one of the *Vials* being poured out, till the *Seventh Trumpet* had sounded; being All appointed to plague the *Enemies of the People of God*; and comprehended under the *Third Woe*; whereas, under the *Second Woe*, the *Bodies of the Saints* do suffer under That. And it cannot be supposed, That they shall *Drink any of the Dregs of that Cup of Fury*, the *Last Part* being appointed for the implacable *Enemies of Christ*: Besides, we find not the *Temple of God*, (out of which came the *Vial Angels*) opened, till after the *Seventh Trumpet hath Sounded*. And we find, they are come out before the *Vials* are said to be given *Them*: So that we have, in this Life, Four remarkable *Battles*, and *Four signal Overcomings*; which some *Saints* do obtain: The *First* is common to all Ages, since the Beginning of the World to this Day; the *Second*, *Third*, and *Fourth* also, are peculiar to some particular *Seasons*, and that in the *Last Days*; and that never before known, unless in some rare *Resemblances*, or *One First Fruits*, even in our Lord *Jesus*. And Bleſſed are those, that Fight the *First Battle*, and *Overcome*, for their Reward shall be, as (in *Chap. 2.* and *3.*) is declared by our *Lord*: But more Bleſſed are such as live to the *Time* of that *Battle* with the *Dragon* in *Heaven*, and *Fight* therein (espousing the *Cause* and *Quarrel*, the *Devil* and his *Instruments* (in such Assemblies as are called *Churches*) hath against some peculiar *Ones*) and *Overcome*; For then is come *Salvation* and *Strength*, and the *Kingdom of our God*, and the *Power of his Christ*, &c. But yet, most Bleſſed are such, as get the *Victory over the Beast*, and over his *Image*, and

over his Mark, and over the Number of his Name, &c. as Chap. 15. ver. 2, 3, 4. For they enter into that Harvest, which many have desired to see, but have not lived to see it; for they come now actually to inherit the Promises.

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### §. III. *The WHORE, or Babylon, called, The Great City, and Holy City.*

III. **T**HE next and Third Thing is, the Whore, Interpreted to be *The Great City*, which Ruleth over the Kings of the Earth, even those Ten Kings, who, after, occasion Her bringing down, by making Her Desolate and Naked, without Defence, and Eating Her Flesh, and Burning Her with Fire, viz. taking away Her Revenues, and otherwise Afflicting Her. This is also that *Holy City*, (as I understand, Chap. 11. ver. 2.) Trodden under Foot by the Gentiles, viz. Nations, part of those on whom She Sits, (Chap. 17. 15.) being that Judgment there Executed, (Ver. 16.) or appertaining thereto, in order to Her Fall (Chap. 14. ver. 8. and Chap. 18. ver. 2.) going before the Witnesses Prophecy; And, till that Fall, She is a Mystery. Now, this City is such as is very Eminent for Greatness, and for Merchandise, the Metropolis of the Nation where it is; whose Livery is Purple and Scarlet, Gold and Precious Stones, and Pearls, in which several Martyrs have suffered before Her last Falling (it's probable, after Her First Fall; there

there seeming to me Two Falls at least, in that every where that Phrase, *Fallen*, is doubled; but that being a Conjecture, we come to what is certain ) she hath a *Golden Cup* ( not like *Gold*, or as it were, as is said of the *Locusts*, Chap. 97.) in her Hand; which may very well be the *Bible*, as such as She holds forth, that doth contain all the *Abominations*, and filthines of Her *Fornications*; wherewith She makes all *Nations* to *Drink*, ( after She had committed *Fornication* with the *Kings* of that *Land*) even with the *Wine of the Wrath* ( or *Mad Zeal* for some *Opinion*, it may be supposed ) of her *Fornication*.

This further Description is given of *Her*, That She sits upon *Seven Kings* ( called a *Beast* with *Seven Heads*) whose Royal Cloathing is *Scarlet*, having *Blasphemous Names* or *Titles*; *John* seeing *Her* at that *Time*, ( in this Chapter ) when *Five* of *Her Heads* were *Fallen*; and therefore She must sit on the *Sixth*, which was *Then* in *Being*: It being such a *Time*, when *Her Cup* was *Full*, and She *Drunk* with the *Blood of the Martyrs*, &c. and was the *Mother of Harlots*, &c. and when *Her Judgment* was come, *viz.* to be as Chap. 17. ver. 16. For it is declared, *That God hath* ( in the *Preterperfect Tense* ) *put it into the Hearts*, &c. (*Ver. 17.*) and, *That She Reigneth*, (*Ver. 18.*) as a *Thing Then in Possession*. And if we must take those Words, *Five are Fallen*, as a *Thing Then past*, why not the other Expressions also, according to their Grammatical Sense? It is said, *The Seven Heads* are *Seven Mountains*; and some read the next Words, *And they are Seven Kings*; however [ *There* ] is not in the Original; but runs thus, *And are Seven Kings*; which word *are*, may refer to the *Mountains*, as well as to the *Heads*, for ought I can see: Therefore, till *That* be

fully Determined, we can lay no stress There, as a sure *Mark* to know that *City* by; there being *Marks* sufficient to know *Her* by, without That; as a remarkable *Greatness* at the *Time of Her Judgment*, (for at the very *last*, there seems to be the greatest) and *Eminent* for *Merchandise*; and in whom the *Martyrs* of *Jesus* suffered, and sat on a *Beast* having *Seven Heads*, and *Ten Horns* (it's very probable) annexed to each *Head*? And these *Heads* may be known, by having the Name of *Blasphemy* on them; and that they are but *Seven*, and She sits on each, as a *Woman*, or a *Whore*, being called by both *Names*; for she must be a *Virgin* first, and after she becomes a *Whore*, and That must needs be *One Fall*; and when She hath fill'd her *Cup Full*, She hath Another *Fall*, by those *Ten Horns pushing Her*. There are two Things, as to this *Babylon*, to be a little further insisted on: viz.

*First*, That hereby is meant One particular *City*. And,

*Secondly*, That this *City* seems most likely to be in some *Protestant Land*.

As to the *First*, these Reasons may suffice:

I. To all such as take the *Seven Hills*, as the *Place of Her Situation* (as is generally, by Expositors, so taken), There need no other Argument to prove *Her* to be *One particular City*, exclusively to all Others: For no Other *City* is here Spoken of but of such as sits on *Seven*, &c. and what ever *City* did not sit so; is not *This* here spoken of?

II. But, *Secondly*, *Her* utter final *Destruction* confirms it; which seems to be under the *Seventh Vial*, the other *Cities*.

*Cities Falling before Her*, (*Chap. 16. 19.*) and She being reserved *Last*, to *Drink of the worst part of that Cup*; which *Wrath* seems (*Chap. 18. ver. 6.*) to be Executed on *Her*, by such as She had dealt *Evilly* with, and that out of *Her own Cup*, according to the *Righteous Judgment* of *God*, declared in *His Word* against *Her*. So that, She seems not to suffer with, or in that manner as other *Cities*; and therefore is in *Scripture* reckoned as a *City*, distinct from other *Places*.

And that She is in some *Protestant Land*, seems to *And in* me most probable: For, in the *Scripture*, I find Two *some Protestant Cities*, called, *Harlots*, *Ezek. 23. Abolah* and *Aholibah*, *explained to be Samaria the Elder, and Jerusalem the Land.* *Younger:* And it is manifest, That the *Gentile Christians* succeed in the place of the *Jews*, (*Rom. 11. ver. 17, &c.*) and may justly expect the same Severity to be shewed towards us, as was towards *Them*, if We transgres as They did (*Ver. 21. 22.*)

Now, I would ask any one, Whether of those Two *Whores*, is it likely, the *Holy Ghost* resembles *Babylon* to? Is it to the *Elder*, that was Head of *Ten Tribes*? or to the *Younger*, the Head of *Two Tribes*? Nay, is not *Babylon*, in the *Revelations*, called the *Holy City*, (*Chap. 11. ver. 2.*)? and the very same *City*, (*Ver. 8.*) called, *Spiritually, Sodom and Egypt*, and the *City* where our *Lord* was *Crucified*? And, What can we suppose this *City* to be, but such an One that is compared to *Jerusalem*, called the *Holy City*, where *Christ* was *Crucified*, *Matt. 27. 53*? *Rome* being rather *Sodom and Egypt*, and the *City* where our *Lord* was *Crucified* in the *Letter*, rather then *Spiritually so called*. And when our

*Lord* :

'Lord comes, all the Tribes of the Earth shall wail because of Him: And if Judgment begins at the House of God, where shall Sinners and the Ungodly appear?

- And forasmuch as it is certain, The *Witnesses* are to be in the same *Land* where that *City* is, and in that *City*; (And where should that *Witness* be, but amongst the *Refined Christians* which are *Protestants*? ) Let not us, *Protestants*, put the *Evil Day* far from us; making such a *City*, and such a *Beast*, to be in a *Country* far from us: For hereby we put the most Glorious *Witness* that ever was (next to that of our *Lord*) far from us also. The *City*, called *Babylon*, was such a *Mystery*, as *John the Divine* wondered at, with great admiration, that ever so fair an Appearance should prove so very *Wicked*; and after an Habitation of *Devils*, as *Chap. 18. ver. 2.* is said: Which, had it been *Rome*, had been no such matter of *Wonder*, if what is Recorded of *Her* be True.

But, that I may press this closer, Let this *Thing* determine the Truth of my *Apprehensions*, viz. *The Falling away*, e're long, of some *Eminent Protestant City* to *Popery*, either from *Fear*, or *Love*, to this *World*; which, when come to pass, I dare boldly proclaim, *Babylon is Fallen, is Fallen*: And then shall the *Witnesses* and *Beast* appear, and such a *Time* as hath never yet been in the *World* before. And just before this, shall there be as remarkable a *War in Heaven*, concerning some *Time-Truths*, as ever was known; it may be, between *Papists* and *Protestants*: The Issue of which, will be such clearing up the *Gospel-Truths* then in *Controversie*, as the *Devil* and his *Instruments* shall find no Place in *Heaven*, (viz. by any such *Pretensions* as *Scripture*, &c.)

to Prevail; and therefore comes down, of Constraint, on Earth, to Club-Law, to compel All to do as he would have them; by giving up to the Beast his Power, Seat, and great Authority. And who-ever Worships the Beast Then, doth Worship the Devil; or Submits to Him to do as shall Then be required, and runs the hazard of Eternal Ruine.

This Then is my Advice to All, Not to seek to help themselves by an *Arm of Flesh*, viz. *by the Sword*; (considering that Place, Chap. 13. ver. 10.) but by *Faith* and *Patience*, committing themselves to the *Lord*, (as is hinted, Chap. 14. 12.) utterly refusing to close in with this *Temptation*, Trusting God with their *Lives*, *Liberty*, and *Estates*, and all that is dear and near to them in this World; being assured, there remains a peculiar *Blessedness* at that *Time*, to such as *Dye in the Lord*, according to what is Recorded Chap. 14. ver. 13. I desire to be wholly gathered up into that *Witness*; which, I am perswaded is speedily to Appear, chusing rather (in my settled *Judgment*, the *Lord* help me to do so in my *Practice* also) to suffer Affliction with *Them* in their *Sack-cloth* condition, than to enjoy the *Sinful Pleasures* of that *Egypt* (wherein their *Bodies* must (e're long) lie *Dead* for a *Season* ; esteeming the *Reproach* of Christ greater *Riches*, than the *Treasures* of *Egypt*, as fore-seeing the *Glory* that will certainly follow: For such shall certainly rise again, after a few *Days*, and have that *Recompence* of *Reward*. (Chap. 13. ver. 18.) and *Judge those that Falsly Judged them*: These, verily, are the True Words of God, Amen. Even so come, Lord Jesus.

But

But, I shall add something further, to remove those *Two Things* that lodge too much in the Minds of some *Men*, to hinder a True Understanding of this *Book* of the *Revelations*, which I mentioned before, viz. *First*, As to the *largeness of the Empire*, where such Things are to be : And, *Secondly*, The *length of Time* for accomplishing the same : That they are much more than to Me they seem to be.

As to the *First*, viz. *largeness of the Dominion*, where the *Beast* is, or over which he is to *Rule*, making it to be a *Monarchy*: I Answer;

*First*, By All, it is concluded, That that *Little Horn* (*Dan. 7. ver. 8.*) is the *Beast*. And it is very clear, he comes up among them, and plucks up but *Three* by the *Roots*; nay, he comes up after them in the close, he continuing till *Christ* comes, as in that *Chapter* appears (*Ver. 22.*) and that His *continuance* is Limited to *Time, Times,* and dividing of *Time*: And it is expressly said, (*Ver. 24.*) That *He ariseth after the Ten Kings*, and *Subdueth Three Kings*; so that, He is *Governour* but of *Three Kingdoms*; which is not a Third Part of the *Monarchy*, and, it may be, much less. Hence also we may observe, That the *Ten Kings* belonging to this *Fourth Monarchy*, cannot be those *Ten*, (*Rev. 13. and Chap. 17.*) because that very *Beast* plucks up *Three* of Them by the *Roots*: And these have no *Kingdom*, till after the *Beast* come, and *Reign*: But those *Ten* in *Daniel*, are before the *Beast*, and continue *Alive after Him*, (*Ver. 12.*) whereas these *Ten* in the *Revelations* are *Slain* before, (*as Chap. 19. ver. 21.*) or at His *Taking*.

By

By *Earth*, in the *Revelations*, is meant *Land*; not all the *Earth*, as (*Rev. 16. ver. 14.*) may appear by a distinction being made between the *Kings* of the *Earth*, and of all the *World*; which Word *World*, it's like, may extend but so far as in some *Places* of *Scripture* it is taken, (*Luke 2. 1. &c.*) viz. To some *Part* of the *World*: And however, it is certain, that much of what is done, is in that *Great City*, or some *Places* under its *Rule*; which is still a lesser *Compas*s than *Three Kingdoms*. And because that *Difficulty* may be removed, viz. That what is related to be done *There*, (*Chap. 11. ver. 9.*) cannot be done in so small a *Compas*s, and in so *Little a Time*; Consider but what was done at *Babylon*, in the Plain of *Dura*, within the hearing of that *Musick*, *Dan. 3. ver. 4. and 7.* There *People*, *Nations*, and *Languages*, hear that *Musick*; and therefore, are in no very great *Compas* of *Ground*; and its like, see that *Image*, &c. And all this in no great *Length of Time*, it's very probable: And that might be a *Resemblance* of the *Time* of the *Beast*. As also, The *Lord's* wonderful Appearance for the Deliverance of the *Three Children*, that refused to *Obey* the *King's Command*, may be of what will befall some in the *Beast's Time*.

But a second *Difficulty* is, as to *Length of Time*, viz. Supposing a much longer *Time* must be taken, to fulfill all those *Prophecies*, than a few *Years*: Besides what I have formerly said, (which seems to me *Unanswerable*, viz. the *Spirit* speaking expressly of the *Devil's* knowing this *Time* to be *Short*; being the *Time* of accomplishing much, or most of the *Revelations* before the *Thousand Years*) I shall add this, viz. What is said *Chap. 22. ver. 6.* the same being said *Chap. 1. ver. 1.*

being the express Words of the Angel, viz. That such Things as are herein contained, must Suddenly come to pass: The true Meaning of which Words, seem to Me to respect the Time of Accomplishing, when begin; amounting to the same as those Words, Rom. 9. ver. 28. He will cut it short in Righteousness; because a Short Work will the Lord make upon the Earth. And such a thing seems to be hinted before, Matth. 24. 23. that those Days should be Shortened.

For the Genuine meaning of these Words ( $\Delta\alpha\tau\mu\eta\pi\eta$ ) is, That there is a necessity, that such things as are herein contained, should be done suddenly, or quickly, or swiftly: That Word  $\tau\alpha\pi\eta$  (Chap. 22. ver. 7, 12, 20.) is used for the Coming of Christ, viz. like Lightning, Matth. 24. 27. and said to come as a Theft in the Night, as to the Suddenness and Unexpectedness of it. There is another Expression, Rev. 22. ver. 10. viz. Seal not the Words of this Prophecy, because the Time is at Hand; which doth seem to intimate, That the Words of this Book have no Seal on, (except what the Seven Thunders never, being indeed not Written) and therefore, not so Mysterious as some make them; and, it may be, much plainer than is imagined: And if so, the Time must needs be Short indeed.

## The Conclusion.

**A**S to that other Expression, *For the Time is at Hand*, (with which I shall conclude:) It hath seemed good to the *Holy Spirit*, to express his Mind concerning these great Things, as if *Very near*: So that in all Ages, all *Christians* might be upon their **Watch**, as our Lord commanded; not knowing what *Hour the Master would come*; lest they should fall into such *Evil Courses*, as that *Wicked Servant did* (Mat. 24. 48, 49.) by concluding, *his Lord delayed his coming*; or, at least, into such a Sleepy Security, as those *Virgins*, (Matth. 25.) or be *Vngirt*: Therefore, it is said, *The Lord is at hand: These are the Last Days; behold, I stand at the Door. This Generation shall not pass, till all these things be fulfilled*, &c.

And though what is said be true, in such a Sense as the Lord intends, with whom a *Thousand Tears* are but as *One Day*; but, yet as to *Man*, the *Time of Christ's Second Coming*, when the *Apostles* wrote, was a long *Time* before it would come; as we, at this *Day*, know assuredly it is so: But this Use we may make of such *Expressions*, That if it were *true Then*, how much more true is it *Now*; and may with greater force make use of such an Argument *Now*, which the *Apostle* did, Rom. 13. ver. 11. &c. and press that upon our selves, which *Peter* did, 2 Pet. 3. 13, 14. which the Lord give us Grace to do, and not to *Cavil* and *Dispute* about *Doubtful Expressions*, so long till we overthrow our Own *Faith*, and lay a *Stumbling Block* for Others also; but let us agree, and

Love one another, walking together as Brethren; and in Love helping each other to the Knowledge of the Truth, ( not Opinion ) as it is in Jesus: And the God of all Truth will be with us, and encrease our Knowledge, which, for Jesus Christ his sake, He will do for all Those that earnestly seek Him. Amen, Amen.

*I leave this Epistle to the Church,  
to be Determined by the Word of  
God; to the Judgment whereof, I wil-  
lingly submit my Opinion, concerning  
the Meaning of this Book.*



**FINIS.**

